CAN THE CHURCH GUIDE SOCIAL CHANGE?

BV
625
G54

YES IF---

By

DR. GEORGE GLEASON

"A period of crisis is also a period of opportunity."

A Paper Prepared for
The Protestant Church Council of Social Work
Kindred Group in
The California Conference of Social Work
San Francisco, California
April 19, 1942

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

From the library of

HERMAN BEIMFOHR

CONTENTS

I. WHAT IS THE TASK OF THE CHURCH IN A REVOLUTIONARY WORLD? 5

II. WHAT ARE THE HUMAN NEEDS WHICH THE CHURCH CAN HELP TO MEET? . . 7

1. Security in Obtaining Food, Clothing and Shelter and in Avoiding Pain 8
2. Friendship and Fellowship 9
3. Activity and Rest 9
4. Recognition and Praise 10
5. Thrills and Adventure 10
6. Sex Expression 12
7. Cultural Growth 12
8. Freedom 13
9. Opportunity to Serve 14
10. The Feeling of At-one-ness with the Forces of the Universe 16

Summary 18

III. WHAT OTHER COMMUNITY INSTITUTIONS CAN HELP TO MEET THESE NEEDS? . . 21

1. The Home 22
2. The School 23
3. Industry 24
4. Government 28
5. Recreation 29
6. Clubdom 29
7. The Professions 30
8. Social Agencies 31

IV. THE CHURCH'S CHALLENGE TO ITS COMMUNITY 32

V. SOURCES FOR FURTHER GUIDANCE . . 34

330130

I. WHAT IS THE TASK OF THE CHURCH IN A REVOLUTIONARY WORLD?

"The churches in this town aren't worth a whoop!" was the remark of a social worker to the new "Church and Community Coordinator" of Los Angeles County, when he visited one of the smaller cities in his parish of three million people. For four and a half years, in a unique position in American political and religious life, I have been trying to answer this challenge. Today I am proposing to share with you what seems to me is the philosophy of life which those churches are adopting which are successfully meeting human needs and guiding social change.*

In using the term "the Church," I am not unmindful of the many types of churches, and that one peculiarity of Southern California, where I live, is the variety of avenues by which we approach salvation.

In the middle ages, to a large degree, educational and social organizations had developed within the Church. The Church had great influence over the social order. One by one, however, our social institutions have become independent of the Church. Now, in proportion as the Church loses its power to dictate, it must enlarge its power to educate. Democracy will give large freedom to the dynamic church which seeks to guide community life by the educational method. This means for each church a vast extension of its study and discussion groups, its forums, its public assemblies, its personal counseling, and its editorial work.

* In January, 1937, the five Supervisors of Los Angeles County appointed a Committee for Church and Community Cooperation, which now numbers twelve Catholic, Jewish and Protestant clergymen. In the following September I was employed under civil service as the executive secretary of this Committee. The County provides us with an office, a full-time stenographer, mimeograph, telephone and other services.

We are living in a moving, revolutionary world. The Church should develop a sound insight into the dynamic aspects of contemporary events. It can then prepare its members and its communities to adapt themselves intelligently to the unavoidable changes in human relations which are before us. The Church, therefore, should boldly revise its philosophy of life and restate its faith in clear-cut, modern terms which will intrigue both its members and the man in the street.

One chief hindrance to the usefulness of the Church is that it has largely become a sanction of what socially exists, rather than a dynamic for action in bringing about what ought to be. Jesus insisted upon both a change of heart in the individual and a revolutionary change in human relationships. To continue energetic guidance of social change in the direction pointed out by Jesus, and to harmonize our proposed changes with the findings of the social sciences is suggested by the writer as the modern way to seek first the Kingdom of God.

This idea is advanced by Sir Richard A. Gregory in his book, *Religion and Science in Civilization.* He holds that the Church must not only have faith in the existence of spiritual powers which transcend natural laws and life, but that it must also keep itself flexible for adaptation to new needs and the incorporation of new knowledge. (London, Macmillan, 1940, reviewed in *The Christian Century,* March 4, 1942.)

Lancelot T. Hogben, an English writer, in his *Retreat from Reason,* summarizes in one brief sentence what I shall try to say in the following pages. He suggests that "planning human life in accordance with growing knowledge of the nature of fundamental human needs" is the great task before us. (N. Y. Random House, 1937, p. 50.) Is not this a modern response to Jesus' call: "Come ye after me?" (Matt. 4:19.)

II. WHAT ARE THE HUMAN NEEDS WHICH THE CHURCH CAN HELP TO MEET?

Until a few years ago, many psychologists used the term "instinct" to describe every human desire. In 1924, in a book entitled *Instincts,* L. L. Bernard assembled a list of 5,000 "supposedly instinctive action patterns." (p. 175, published by Henry Holt & Co.) Since that time, the term "instinct" has been little used in polite psychological society.

In April, 1936, Dr. E. L. Thorndike of Columbia University gave a lecture at Teachers College in which he described 26 "satisfiable wants." These he reprinted without change in his monumental work of 1019 pages entitled *Human Nature and the Social Order.* (The Macmillan Co., 1940, pp. 415-418.)

Before I learned of Thorndike's lectures, I had made a list which I called the "Nine Dynamic Urges." I shall now condense these twenty-six "needs of man," listed by Thorndike, into ten. May we call them "God-given Human Wants or Drives?" The thesis of this paper is, that before the Church can guide social change it must adopt a new statement of purpose which will integrate the teaching of the Prophets and the New Testament with the findings of the social sciences. The program of the church, therefore, will aim first to satisfy the needs of individuals as revealed by religion, psychology, and economics; and, secondly, to stimulate community organizations, as outlined by the sociologists, to adopt the same objective of meeting human needs. Here, then, are the psychological, the economic, and the sociological aspects of the philosophy of the church.

Cannot the Church, educators and social workers agree that through some creative process, whether by a slow evolution or an act of God, man has developed discover-

able urges, wants, or needs? Is not the function of the Church to provide those conditions by means of which these dynamic urges may be satisfied?

For seven years the writer has been experimenting with this philosophy. His every activity in church and social work has aimed to satisfy the following wants or needs of people:

1. *Security in Obtaining Food, Clothing and Shelter and in Avoiding Pain.*

All persons desire to maintain a minimum standard of living, of health and of safety, consistent with the accepted norms of their community. People are aided by church members in hospitalization, in securing jobs and in other material ways. The responsibility of helping their members find security by adjusting vocations to changes in business, industry and the professions seems to be accepted by many churches. Before the depression, however, it was taken for granted that nearly everybody had a job and that each family's material needs were being supplied. But the scourge of stark poverty which swept over the country in the nineteen thirties has raised the question of responsibility not only for immediate needs for food, clothing and shelter, but for the reorganization of business and industry, so that relief will in the future be unnecessary. A church's purpose must be wrong if it abstractly deals with conditions existing 2,000 or 4,000 years ago, while its families go hungry; while strikes create jobless members; and depressions close factories and throw efficient men and women on relief. Under such circumstances, immediate relief and fundamental social reconstruction must both be included in the purpose of a church.

Suitable part-time work for school youth must be found, especially in our cities. The principal of a Los

Angeles junior high school for three days attempted to secure a job for a boy who was on the verge of getting into trouble. No work was available. As the principal feared, the desire for spending money proved too strong. The boy entered a store, held up the proprietor, took the money in the cash drawer, and is now behind prison bars. Unless our communities provide jobs and economic security for our youth, the same communities will have to support many boys and girls, and later men and women in our jails.

2. *Friendship and Fellowship.*

From birth to death every individual wants to be wanted and to find comradeship, first in his family, then in his play group, in his school and later in the adult groups to which he belongs.

Professor Eduard C. Lindeman, several years ago, wrote:

> The individual of the modern world who has no vital adherence to, and expression through, a group is an individual who plays a diminishing role; he is insignificant and unimportant to the social process in direct proportion to his lack of membership in a functioning group. (*Social Discovery,* New York, Republic Publishing Co., 1925, p. 111.)

Every live church aims to offer to the community satisfying, friendly membership in appropriate age groups, from the junior high school level, through the senior high, college age, young adult, young married people, to various adult societies.

3. *Activity and Rest.*

Every individual needs a rhythm or alternation of activity and rest. A child plays with intensity, then suddenly falls asleep. Adults take "a day off", an annual vacation or a sabbatical year. In church group activities, with few exceptions, inadequate attention is given to the

physical exercise of members. Also in the assignment of responsibility it has been found that some members have all the activity and no rest, while others have all rest and no activity. Both are dissatisfied. A six-months-in-office followed by an out-of-office period is one plan for securing the desired rhythm. A technique, however, has yet to be invented for discovering in each church member the latent qualities which are awaiting self-expression; of assigning tasks which will draw out these qualities; and then of ending or changing the responsibility before weariness sets in. War activities obviously bring satisfaction to many otherwise socially inactive people.

4. *Recognition and Praise.*

Expressions of approval or disapproval by those we love are probably one of the strongest motivating forces in human life. One pastor frequently told the executive committee of a young married people's group how greatly their work was appreciated by the church. In another group's record book the secertary had entered: "The pastor said to the members, if there was anything the class couldn't do he didn't know what it was." Older church members, however, have been known to disparage the work of the younger groups. Throughout the church there may be inadequate recognition of the achievements of children, the work of individual officers and committeemen, and even of the pastor and his wife. Parents who desire their children to continue active in the church should attend the public demonstrations in which their children have a part, thus giving the children the satisfaction of having their work recognized.

5. *Thrills and Adventure.*

To those living on the American frontier every day brought its thrills, especially to children. Watching and hunting wild animals and birds, the search for wild fruits,

herding cattle, tending poultry, the birth and death of domestic animals, the changing seasons, floods, snows and travel over rough roads — normal life was full of adventure. For city youth most legitimate thrills must be artificially provided by sports, excursions to factories, farms, mountains or the seashore, by the summer camps, and in various forms of creative enterprises.

Among youth group activities a few thrills are observed at social parties, business meetings, in an occasional service enterprise, and in the summer camps. But, on the whole, in church and community organization, there are inadequate opportunities for satisfying the craving for entertainment and adventure which is so deeply rooted in man's nature. Would not the Church be strengthened by a greater use of the cinema as an appeal to youth's love of adventure?

As groups mature, thrilling adventures may be undertaken in civic enterprises, politics, race and international relations, education for peace, and in the struggle for social change. While it is true that the right technique for social action in civic and political affairs by church groups has yet to be created, without such effort a permanent adult group lacks one thrilling outreach in its educational program. Probably the two most stimulating religious publications in this field are *Social Action,* a monthly put out by the Congregational Christian Churches; and *Information Service,* published weekly by the Federal Council of Churches.

Why does war, notwithstanding its terrific suffering and sacrifice, arouse such patriotic fervor? Is it not partly due to the thrills derived from the unusual experiences in camps, in U.S.O. centers, in defense activities, in munition factories, and in community gatherings which sustain the war program? The Quakers, through their Friends Service Committee and summer work camps,

have established in peace times what Prof. William James used to call "the moral equivalent for war."

6. *Sex Expression.*

This powerful drive which is found in all animal and human life may be guided to give the highest satisfactions of which human beings are capable. In marriage, home and children, and sublimated in service to others, this wholesome human urge finds its goal. In the study of church programs, however, there is little evidence that adequate direction has been given to this deep-seated human craving. Many church leaders entirely avoid responsibility for counsel regarding sex. In a study of the marriage practices of over four hundred Protestant pastors in Southern California, it was found that more than seventy per cent made no attempt to inquire concerning any of these vital matters (health, finance, sex, etc.) before performing a wedding ceremony. The Los Angeles Church Federation and the California Church Council have committees on Marriage and the Family. Catholic priests and Episcopal clergymen are required to give personal counsel before performing the marriage ceremony. I carry in my car two small suitcases full of booklets on this subject. In the last four years I have sold more than $1,000 worth of this material at meetings of youth and parents.

7. *Cultural Growth.*

What is sometimes called curiosity is apparently an evidence of a restless desire to increase knowledge and to raise one's cultural status in society. In my first list of human urges, I omitted this item. A young married group in Los Angeles expressed dissatisfaction with the list until we had added what Thorndike calls "enjoying mental activity," or what the group regarded as a longing for intellectual growth. Evidences of this inner mental

urge are found in talking, telling and listening to stories, attendance at lectures, and in poetry, painting, and the fine arts. Boys have been rescued from delinquency by giving them an opportunity for self expression in some cultural activity.

8. *Freedom.*

From the hour of birth, growth is a continuous effort to attain freedom. If held tightly a baby struggles and screams. Children run away from home. Adults resign from groups. The purpose of many laws is to curtail little freedoms in order that larger and more general freedom may result.

Adolescents and young adults, in their church groups and in their community, are seeking freedom for the legitimate self-expression of all their dynamic urges, for adventurous study of controversial questions and for experiment in church and community enterprises. They resent domination by other sectors of the church, or by other community groups. But we might ask young people whether they are accepting the heavy obligations increasing freedom lays upon them.

Liberty has been defined as "what you can do in real life without being stopped beforehand or punished afterward." A child said: "The animal don't have 'if' in their vocabulary." They cannnot see *beyond* the immediate situation. But people are free to look beyond even the most unstable and changing world conditions and formulate the principles of a new world reconstruction. The Four Freedoms, freedom of speech, freedom to worship God, freedom from want, and freedom from fear, appeal to something deep in the nature of man. A hundred and sixty years ago we fought a war for independence. Again we are engaged in a war for freedom, for the satisfaction of one of the master human urges.

9. *Opportunity to Serve.*

Prince Kropotkin, the Russian sociologist, finds in both animal and human society an urge for mutual aid. Along with the struggle for existence he sees an inner urge to cooperate. (*Mutual Aid, A Factor of Evolution,* N. Y. Alfred A. Knopf, 1925.) In the *Social Life of Animals,* Prof. W. C. Allee, the biologist, finds "a social impulse among animals, working for the group, quite as strong as the impulse that drives animals to fight for independent self-preservation." "Many," he says, "of the so-called 'altruistic' drives in man apparently are the development of these innate tendencies toward cooperation, which find their early physiological expression in all sorts of simpler animals." (N. Y., W. W. Norton & Co., 1938.)

A Jewish Rabbi once told me of the elaborate plans he had made for the entertainment of a youth group. There was no charge for admission, the young people had no responsibility. But few came. The Rabbi at first thought them unappreciative. But he had discovered that God has so made us that we wish to share in the planning and enjoy the hard work in the preparation of the activities in which we and our friends engage.

Three years ago, one of the branches of the Los Angeles Y.M.C.A. helped to organize in a needy district eight boys' clubs. On the following Christmas the Rotary Club gave Christmas baskets to some of the families in that area. As the second Christmas approached, some members of the clubs came to the "Y" secretary and said: "Last year, the Rotary Club gave our families baskets. We know of other families who need baskets more than we do. Cannot the members of our clubs prepare the material to give to these other families?" Later, the boys said: "These other families might not like it if we gave the baskets to them directly; can't we

take our gifts to the Rotary Club and let the Rotarians distribute them with their own donations?" This was arranged. At the Rotary meeting before Christmas, therefore, representatives of these boys' clubs took their baskets to the Biltmore Hotel and formally presented them to this dignified group of well-to-do business men. Does not this action on the part of the boys suggest the reality of an innate desire to serve other people, even at the cost of considerable sacrifice?

This point of view is upheld by Dr. E. S. Bogardus of the University of Southern California in the article entitled "The Fifth Wish" in the magazine *Sociology and Social Research.* (September-October, 1931, p. 75.) He says — "The basic urge to work with and for other organisms seems to be deep seated. . . There are numerous acts which seem to arise directly out of the urge to aid and to help."

In the same article is a quotation from Charles H. Cooley: "One is never more human, and as a rule never happier, than when he is sacrificing his narrow and private interests to the higher call of the congenial group." (*Social Organization,* N. Y., Scribners, 1909, p. 38.) Dr. Bogardus adds: "The urge to aid implies a general social tendency of the whole personality."

Several sociologists have, therefore, discovered this altruistic urge, but as far as my reading goes, the psychologists are lagging in research in this area of human personality.

Among the young couples clubs which I studied in Southern California, a few groups, through projects in community cooperation, gave members an opportunity to carry out this urge to serve. One club sponsored a series of lectures on family relations out of which grew a permanent annual community forum. Another class contributed toward the furnishing of a community hos-

pital. The leader of one class which had been organized for more than twenty years remarked: "There is nothing good which goes on in our community without some member of this group being connected with it." More than one-fourth of the members of the 222 groups investigated were reported as engaged in church tasks other than their own group activities.

While there are these exceptions it is probably true that church members would find satisfaction in many more opportunities for interesting service to others in the church and in the community. It has even been suggested by a student of "the last half of life" that the failure to form habits of cooperative service in early adulthood tends to restlessness, morbidity, and barrenness in the later years.

In his Christmas address of 1940, President Roosevelt said: "The spirit of unselfish service personified by the life and the teachings of Christ makes appeal to the inner conscience and hope of every man and every woman in every part of the earth."

Is not the depth of one's personality measured partly by one's insight into the pressing desires of others, and one's ability to help them do what they want to do, without their knowledge that we are helping? Is this what Jesus meant when he said: "He that is greatest among you shall be your servant?" (Matt. 23:11.)

10. *The Feeling of At-one-ness with the Forces of the Universe.*

In still another area, the Church must lead the psychologists. One church group president naively remarked: "The basic purpose of our class is to help the members get right with God." Said St. Augustine: "Our hearts are restless till they rest in Thee." In the Sixth Yearbook of the Department of Superintendents of the Na-

tional Education Association, appears the following: "The individual soul reaches out to orient itself in the universe. . . When this orientation takes place, life assumes poise, dignity, and grandeur." (Quoted by Harry C. Munro in *The Pastor and Religious Education,* N. Y. The Abingdon Press, 1930, p. 24.)

The human spirit is eternally restive in the presence of the mystery of the nature of the world and of the source of power. An English student called this quest for harmony with the universe "an inner uneasiness." It is a search for oneness with what scientists speak of as Nature, philosophers as the Cosmos, the man in the street as Life, and religionists as God. Whether God is conceived as the "character of order in the universe," as a "process," as a "principle," as "creator," or as "Our Father," to be in right relations with Him has ever been a human want. The church should be the best place in which to satisfy this desire. The degree, therefore, to which the purpose of any group is to help members think clearly regarding the universe and adjust their behavior to their conceptions is one test of a group's value.

To win the following of scientifically trained minds, however, the Church might wisely exercise modesty in reference to God and his universe. We should remind ourselves that Einstein says our globe is 10,000,000,000 years old. And that Sir James Jeans recently suggested that the human race may last for 1,000,000,000,000 years in a universe made up of 20,000,000,000,000,-000,000,000,000 (a University of California astronomer advised me to take off six of these ciphers) stars in a flight that has already lasted 10,000,000,000,000 years. And that Sir Arthur Eddington in his recent book says our universe is expanding out into space at the rate of one-third the speed of light. The Mt. Palomar telescope expects to see stars a billion light years distant, and to

observe 500,000,000 stellar systems each made up of a hundred billion stars.

By contrast, we may smile at the words of the New England Primer, published in 1690 and used in American schools for many decades: "The work of creation is God's making all things of nothing by the word of His power in the space of six days." We might add the remarks of Dr. John Lightfoot, who in 1642 dated God's creation of the physical universe as Sunday, October 23, 4004 B.C., and the creation of man the following Friday "at about nine of the clock in the morning."

To provide a philosophy of life concerning man and his relation to the world does not require an explanation of the origin of this vast universe, a resort to magic, or the use of big meaningless words. Men need a frame of reference against which to evaluate their behavior. By this we mean, an understanding of the nature of man and a sensitiveness to the effect upon all men of the small activities which we as individuals are carrying on. This we can find in the teachings of the Prophets, and of Jesus and his New Testament followers, re-interpreted by the findings of modern science.

SUMMARY

Self-expression is the summation of the satisfaction of the ten human needs. These drives, abilities, and creative forces in every human personality should have opportunity, within the bounds of others' rights, for full self-expression. Parents and teachers should watch for the phrases "gee, I wish," "why can't we?," "let's," and "why don't you?," and seek to allow the expression in action of the pent up wishes.

This need was recognized by Paul when in his epistles he used the word "abound" more than twenty times. (Cf. I Thes. 4:1, 10.) A buoyant, exuberant, overflow-

ing, abundant life is the result of right self-expression.

Therefore, the objective of the Church should be to help people do better what they are constantly driven to do by these powerful inner urges. Our aim is a richer, balanced satisfaction by all people of these needs, which are common to all humanity. This is what Roy Burkhart calls "the complete orchestration of all the desires, dreams and hopes of one's life." It is a symphony of the dynamic urges. Integrated, vital personalities should be the goal of the Church. "Ye, therefore, shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.)

We, who have adopted this goal of living can say to our churches: "Focus your objectives on the well-being of the people you serve. Study the ten fundamental wants God has placed in your people. Aim every activity to meet one or more of these needs."

There are in the United States 244,319 churches with 64,501,594 members. More than 97 per cent of this membership is within fifty-two denominations, each with more than 50,000 adherents. Between 1930-1940 church membership increased 7.8 per cent, while the population gained slightly less, 7.2 per cent. These nearly a quarter of a million churches with their 244,201 ordained ministers and priests, possess church property valued at $3,500,000,000, and hospitals with a value of $677,000,000. Their yearly income is close to a billion dollars. They are well equipped to guide the dynamic social changes through which we are passing.

In the summer of 1939, I visited the Grace Methodist Church in Denver. There, I found one church doing what we are writing about. The story can be found in the April, 1942, *Readers' Digest*. To meet the needs of the people in the nearby community, Rev. Edgar M. Wahlberg has organized a credit union, a consumer's cooperative, and medical and dental services. He became

chairman of a state housing committee and secured a low-rent housing project for the neighborhood; he invited labor unions to meet in the rooms of the church. I saw the sign "Bakers' Union," and across the hall, "Women's Central Labor Council." He has a Mothers' Clinic where, in one year, 2,072 women of the poorer class received from a trained nurse the intimate counsel and clinical help they desperately needed. He secured the gift of a 500 acre ranch where thirty boys live the year round. When I was there, the weekly schedule listed seventy-four group meetings, among them Glass Bottle Blowers, Dental Technicians, Tap Dancers, Truck Drivers, Scouts, craft groups, and debating societies. A representative of the Police Department said of this church: "Our delinquency problem would be practically wiped out if we had a sufficient number of such institutions as the Grace Community Church."

When a church has definitely adopted the meeting of human needs as its goal, as the Denver church did, it can then suggest to all the other local institutions: "Go thou and do likewise." "What other reason have you for existence?"

III. WHAT OTHER COMMUNITY INSTITUTIONS CAN HELP TO MEET THESE NEEDS?

We have listed the fundamental human needs, or wants. Let us now turn to the community organizations which humanity creates to provide opportunities for the satisfaction of these wants. Some of these institutions, as we shall readily see, date back to the dawn of history; others may go back only to the dawn of the century.

I am reminded here of Gillette Burgess' nonsense rhyme, quoted by Halford E. Luccock in his book *Christian Faith and Economic Change* (N. Y. The Abingdon Press, 1936, p. 169):

"I wish that my room had a floor,
I don't so much care for a door.
But this walking around,
Without touching the ground,
Is getting to be quite a bore."

I hope that in this study we are keeping our feet on the ground. What we are proposing is summed up in the words of Prof. George W. Hartman, the psychologist, of Columbia University. "All social institutions," he says, "exist for the better satisfaction of human needs. . . . It is our business to make an inventory of every imaginable pattern of desire and then to devise ways of meeting these wants." (*School and Society,* June 3, 1939.) What are the forms of social organization which humanity has devised to satisfy its dynamic needs? I have listed ten needs. I suggest that we have, in addition to the Church, eight other major institutions which we humans have formed to satisfy these needs. Is not the chief cause of our recurring world tragedies that these institutions have lost their way? The purpose of this paper is to outline a plan by which the Church can help to guide the other

human institutions back to their primary objective of meeting human needs.

Some may think: "There's nothing new in this." John Dewey, however, says: "The possibility of producing the kind of experience in which science and the arts are brought unitedly to bear upon industry, politics, religion, domestic life, and human relations in general, is itself something novel." (*A Credo,* by John Dewey, Simon & Schuster, New York.)

Henry Nelson Wieman, in his book *Now We Must Choose,* (New York, Macmillan, 1941.) suggests that we need a band of spiritual athletes who will live their faith with a vigor and devotion so great that its savor spreads among the people and wins them unconsciously to the Way. While the Church should relate itself intimately to all aspects of its community, it should maintain sufficient independence to give direction to the whole stream of life around it. Cannot the Church vigorously attempt to guide social change according to a frame of reference that combines the dynamic of religion with the discovered truths of the social sciences? If we will agree to this philosophy of our work, we can unite in an effective appeal to the other eight human institutions to chart their courses according to a plan which is both scientific and Christian.

1. *The Home.*

In the United States there are more than 25,000,000 homes. Each year finds 1,250,000 couples starting out on this adventure. But for every five or six new homes, one breaks up in the divorce court. Los Angeles County, however, has the worst record for divorce of any large center of population in the United States. In 1938 there was one application for divorce to each 2.34 marriage licenses granted, while in 1941 this had increased to 1 divorce for each 1.24 marriages.

In the past the Church has aimed to maintain the Home by preventing divorce. It has failed. The emphasis now must be upon educating young people for marriage and home life. It has been said that "divorce is usually caused before marriage occurs." (Robert Clark in *Look,* June 22, 1937.)

Mrs. Grace Loucks Elliott, President of the National Council of the Y.W.C.A., suggests: "I would be willing to save all the formal education for marriage if I only had a few terribly happy married couples that I could put in the midst of young people to let them see that adjustments can be made that continue to make life thrilling and exciting." The key to thrilling home life is the satisfaction of the normal needs of husbands and wives and of parents and children. The adjusted church has a message for the homes of its community.

2. *The School.*

The Church can say to the schools:

> We believe that pupils appropriate out of their environment that which brings to them the greatest satisfactions. Unless a young person thinks a thing is important to him, he will not give attention to it. He accepts only that which brings satisfaction to his needs and drives. Are you adapting your curriculum to this educational principle?

Lyman Bryson has defined education as "anything that we do for the purpose of taking advantage of the experience of someone else." (Quoted from the N. Y. Times, in San Francisco Chronicle, April 20, 1942.) The schools should not neglect, as they now generally do, some consideration of the vast religious experience of the human race.

In Los Angeles County, our Committee for Church and Community Cooperation held a conference with public school superintendents and representative church leaders.

Out of this grew a pamphlet, *School and Church Co-operation in Los Angeles County.* We discussed ways of bringing schools and churches into closer relations. The need for united action by churches and schools in character-building work is evidenced by the fact that for three years the case load of the Los Angeles County Probation Department has averaged over 4,300 maladjusted boys and girls.

The American Youth Commission recommends for all American youth that the principle should be accepted that so-called formal education should not be continued beyond the 12th grade without at least several months of experience in some realistic form of work for pay. Delinquent youth bears testimony to this need of a change in educational practice, which the church might help to promote.

The growing power of schools is suggested by the fact that their property in America was valued at:

$ 180,000,000 in 1870
$1,000,000,000 in 1910, and
$5,000,000,000 in 1940.

3. *Industry.*

The English Church said to industrial leaders: "The proper purpose of work is the satisfaction of human needs." (Report of the Malvern Conference, January, 1941.) To discuss the relation of the Church to Industry would require a book. We shall, however, suggest a few questions which church groups might discuss with industrial leaders:

(1) Why does not industry operate at full capacity? The National Resources Planning Board estimates that if production had continued at top speed since 1929, there would be $200,000,000,000 more wealth than we now have. (*After the War, Full Employment,* January,

1942, p. 5.) Another estimate gives $450,000,000,000 as the amount lost through non-production. This would more than double the visible wealth of the United States.

(2) Can a Christian manager of an industry accept in salary and bonuses more than $15,000 or $25,000 a year, while so many of his fellow employes receive only a small fraction of that amount? On April 25, 1942, President Roosevelt suggested $25,000 as the ceiling for an individual's net income, after paying taxes. In any industry the income of the man at the top might well be not more than ten times the income of the man at the bottom. Then, when the head of the organization wishes to raise his own salary, he should begin by raising the wages of the lowest paid worker. In some large farmers' cooperatives, doing a business of fifteen to forty million dollars a year, I found the highest salaries not over $15,000, which was almost exactly ten times the income of the workers in the cooperative processing mills. By contrast, note that the Bethlehem Steel Corporation officially reported that the compensation paid E. G. Grace, the president, was $378,698 in 1938, and $478,144 in 1940. (Associated Press Dispatch, April 20, 1942.) In 1941, his "special remuneration *exclusive of salary*" was $357,724.

On May 29, 1942, the Los Angeles Times listed the 1941 incomes of "a host of motion picture executives, actors and actresses, industrialists and business men," who received in 1941 in salary and bonuses from $50,000 to $704,000. These figures did not include returns from investments.

The magazine, *Your Investments,* in April, 1942, published the names of 370 officers of companies receiving in 1941, $25,000 to $704,425. Seventy of these took from their organizations $100,000 or more.

While it is true that due to heavy government taxes

the net income of these executives is only a fraction of their gross receipts, it does not change the fact that leaders of industry have in the past enriched themselves at the expense of investors and wage earners.

Has the Church a word of warning to these receivers of large incomes? Dr. Ernest Fremont Tittle replies: "Yes, the Church, beginning with its own members, should call for the subordination of desire for private gain to the welfare of the community." (*The Christian Century,* May 27, 1942, p. 692.)

(3) What is industry doing to curb inflation, and to match purchasing power with production? As this is being written, our country is seeking to avert inflation. The nation's income for 1942 is estimated at 100 to 110 billion dollars, while goods and services available for the year are estimated at 60 to 70 billions. The gap is, therefore, about 40 billion dollars. To avoid inflation, or rapid rise in prices for civilian goods, the 40 billion dollars must be drained off by taxes and the sale of government bonds. A few years after the war is over, there will normally be a reverse situation, as existed in 1929. We shall have more goods to sell then than there will be purchasing power to buy. Cannot the Church urge Industry to take large responsibility for settling both the problem of inflation and of lack of purchasing power? Many economists, however, question whether these and other economic problems can be solved without a radical change in the profit system.

(4) What about the "little fellow?" A Church might also ask industrial leaders to discuss the question whether in the local community the tendency of large corporations to swallow up the small business man promotes the welfare of all. In 1936, "the *net income* of the 396 corporations with asests of over $100,000,000, was $2,436,000,000, whereas the 227,343 companies which have assets

of $50,000 or less reported a *net deficit* of $102,000,000. (U. S. Bureau of Internal Revenue, Statistics of Income, 1936. Part II, pp. 31 and 48, quoted in *Social Action,* Dec. 15, 1941, p. 20.)

(5) What is industry's answer to "poverty in the midst of plenty?" "If you hold your ear close to the ground," says Stuart Chase, "you can hear a muffled roar echoing around the whole world. . . . It is the voice of the people demanding security and an end of the paradox of poverty in the midst of plenty. . . . Science and invention have put an adequate standard of living within the reach of every family in the great industrial nations. . . . Why does it not come through? The masses are asking a revolutionary question which demands a revolutionary answer." (Quoted from *The Road We Are Traveling,* in The Christian Century, May 13, 1942, p. 624.).

In the same article, the Christian Century editor writes: "The American people have glimpsed the possibilities of an economy of abundance in this war emergency. They know that when a nation has sufficient materials and sufficient manpower it can produce on a hitherto undreamed-of scale, and they reason that if a nation can thus be kept producing in maximum volume in time of war, it can do the same thing in time of peace."

On the same page is a quotation from Philip D. Reed, chairman of the board of the General Electric Company: "Our political, social and economic scheme of things after the war will resemble neither the 1920's nor the 1930's. The war will advance by several decades the trends away from laissez faire and toward economic planning under government supervision." The writer then adds: "Most of Mr. Reed's associates in the higher realms of big business agree with him."

The Church should take off its coat and wrestle with Industry to change its goal, from big profits for investors

and high incomes for exceutives, to the production each year in the United States of at least $100,000,000,000 of goods and services *and the distribution of these among the consumers who need them.* There is talent enough in Industry to accomplish this, if industrialists will make their objective the meeting of human needs.

The writer believes that Cooperatives — Marketing, Medical, Insurance, Credit, Producer and Consumer — are one answer to the problem of creating an economic order of abundance, which will both satisfy material needs and perpetuate the spirit of democracy; and that church and industrial leaders should actively promote all forms of genuinely cooperative economic enterprises.

4. *Government.*

Over the entrance to the Rose Garden at Exposition Park in Los Angeles is this motto:

"The end of all good government is the happiness of the people."

While a church should hesitate to support an individual political candidate in an election, and in some cases a particular government bill, it can stimulate its members to run for office, to engage in campaigns for what they think is right, and continuously to urge government appointees and employes to work for the satisfactions of the needs of people.

At the Delaware, Ohio Conferenec called by the Federal Council of Churches, in March, 1942, it was suggested "that the Church be kept informed about legislative proposals and actions, and be aided in rightly understanding their significance." (The *Delaware Conference Message,* p. 17, cf. Bibliography.)

My Committee and I do not hesitate to appeal to the Board of Supervisors, the Mayors of the Cities, and the City Councils, to keep always in mind the needs of our

people. We never rebuke government officials in public, but we do not hesitate on matters of moral principles to speak our minds to them in private.

5. *Recreation.*

Has the Church ever sat down around the table with the leaders of Public and Private Recreation and asked them to consider the fundamental purposes of their activities?

In the writer's experience, some of the most effective morale and character building influences have been found on the screen and from the radio. Public playgrounds are, on the whole, an immense asset to any community. Some community dances also meet a definite need of youth. But what is the influence of night clubs, cocktail bars, dance halls, and similar types of commercialized recreation?

When the Church has accepted for its objectives the meeting of human needs, it can then go to the Radio, Newspapers, Movies, Playgrounds, Night Clubs, Dance Halls, Bowling Alleys, Theatres, Circuses, and Travelling Carnivals, and ask: "Are you joining with us in trying to satisfy in a long-run, balanced way, the fundamental God-given human urges?"

Many churches are also constantly examining their every activity with the purpose of making the Church so satisfying to young people and to whole families that they will not be unduly attracted toward deteriorating types of recreation.

6. *Clubdom.*

The importance of clubs in the life of the American people is largely a development of the present century. Although there are now 5,099 branches of Rotary International the first Rotary Club was organized in February, 1905.

Cannot the Church ask club leaders whether they, too, have developed an adequate philosophy of their objectives? Most clubs do have some service projects, such as boys' group work by the Rotary; boys' homes by the Kiwanis and the Optimists; work for crippled children by the Shrine; sight conservation and work for the blind by the Lions, and the care of school children by the Parent-Teacher Association.

Cannot the Church call into conference the club leaders of its community and suggest to them that they adopt more inclusive objectives for their organizations?

7. *The Professions.*

Why does a man or woman become a Doctor, a Lawyer, a Dentist, or an Engineer? Are our church young people selecting one of these professions with the same purpose in mind which boys or girls have when they elect to become a minister or a social worker? The Church must ever hold before a professional man that his mission in life is to meet human needs. William Carey, the English shoemaker, who in 1794, at the age of thirty-three, went as a missionary to India, used to say: "My business is to preach the gospel, I cobble shoes to pay expenses."

8. *Social Agencies.*

Affiliated with the Los Angeles Council of Social Agencies are 138 different organizations, public and private. The social agencies, therefore, form one of the large sections of any community, and are becoming one of the large human institutions. While every social worker aims to meet many vital human needs, some religious educators feel that the leaders of many social agencies neglect the religious aspect of life. An appeal to them to join a church may not meet with a response. Cannot, however, those church leaders who aggresively adopt human needs

as their objective ask social workers to accept the same philosophy for their work, not neglecting the human need for One-ness with the Eternal?

IV. THE CHURCH'S CHALLENGE TO ITS COMMUNITY.

Prof. Robert S. Lynd of Columbia University, in his book, *Knowledge for What?*, states what I have been trying to say: "The point to be stressed is the generality of such desires in human beings. . . . Human cravings dictate the direction of emphasis of social science. . . . Institutions, trends, social change, become relevant primarily to the wants and purposes of human personalities." Then he adds: "The world is floundering disastrously because of its inability to make its institutions work." (Princeton University Press, 1939, pp. 7 and 200.)

Have religious leaders the vision and the courage to rise up in the floundering welter of this terrible war era and say: "The objective of the Church, the objective of all social organizations, the objective of every nation and of the coming Association of Nations should be to help all people obtain richer, balanced satisfaction of their dynamic, urgent needs?"

Stanley Jones quotes Dr. Richard Cabot: "The great moral imperatives are laid down in the biological and psychological structure of human beings and in the structure of the world in which we live." (*Is The Kingdom of God Realism?*, Abingdon-Cokesbury Press, p. 210.)

If the Church accepts the philosophy we have presented, it can say to each of its members: "Go out into the community and relate yourself to the other eight major institutions:

(1) Build a good Christian *Home,*
(2) Teach or join the P.T.A. in a *School,*
(3) Support your *Government,*
(4) Work or invest in some *Industry,*
(5) Join a *Club,*

(6) Take part in a *Recreational Group,*
(7) If not in business, take up some *Profession,*
(8) Contribute time and money to a *Social Agency.*"

Church members can, then, serve within every community institution and group to which they belong. The objectives of each organization can gradually be turned in the direction we have outlined. Church members can say to the leaders in every institution: "What are you doing to meet the needs of people? If serving human need is not your primary objective, won't you change your course?"

If the Church can influence our social institutions and their leaders to make the satisfaction of human needs their goal, we who belong to the churches can give intelligent direction to social change. This is to seek first the Kingdom of God. This is what Jesus meant when he said: "I came that they may have life and may have it abundantly." (John 10:10.)

V. SOURCES FOR FURTHER GUIDANCE.

1. E. L. Thorndike: *Human Nature and the Social Order,* Macmillan, 1940.
2. Robert S. Lynd: *Knowledge for What?,* Princeton Univ. Press, 1939.
3. Adolf A. Berle, Jr.: *New Directions in the New World,* Harper & Bros., 1940.
4. George Barton Cutten: *Instincts and Religion,* Harper & Bros., 1940.
5. James Burnham: *The Managerial Revolution,* The John Day Co., 1941.
6. E. Stanley Jones: *Is the Kingdom of God Realism?,* Abingdon-Cokesbury Press, 1940.
7. *Organization and Management of Consumers Cooperatives and Buying Clubs,* Supt. of Documents, Washington, D. C. (Price 15¢)
8. *Social Action,* published monthly by the Congregational Christian Churches, 289 Fourth Ave., N. Y. City.
9. *Information Service,* published weekly by the Federal Council of Churches, 295 Fourth Ave., N. Y. City.
10. Stuart Chase: *The Road We Are Traveling,* Twentieth Century Fund, 1942.
11. *The Delaware Conference Message,* Commission to Study the Basis of a Just and Durable Peace, 297 Fourth Ave., N. Y. City. (Price 10¢)